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The Outlook of Missions



VOLUME XVII

JULY, 1925

NUMBER 7



The Summer Missionary Conferences



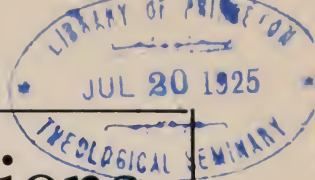
Decide Now!

Which One?

Hood College	Frederick, Md.	July 6 to July 12
Rev. Scott R. Wagner, D.D., Hagerstown, Md., Chairman		
Bethany Park	Indianapolis, Ind.	July 11 to July 17
Rev. D. A. Winter, Jeffersonville, Ind., Chairman		
Catawba College	Salisbury, N. C.	July 18 to July 24
Rev. W. C. Lyerly, Concord, N. C., Chairman		
Kiskiminetas Academy	Saltsburg, Pa.	July 20 to July 26
Rev. E. M. Dietrich, Irwin, Pa., Chairman		
Heidelberg University	Tiffin, Ohio	July 25 to July 31
Rev. W. E. Troup, Akron, Ohio, Chairman		
Theological Seminary	Lancaster, Pa.	August 1 to August 7
Rev. John B. Noss, Ephrata, Pa., Chairman		
Ursinus College	Collegeville, Pa.	August 10 to August 16
Rev. H. I. Stahr, Bethlehem, Pa., Chairman		
Mission House	Plymouth, Wis.	August 17 to August 23
Rev. E. H. Opperman, Sheboygan, Wis., Chairman		

For Further Information Address

Rev. A. V. Casselman, D. D., Department of Missionary Education
Room 417, Schaff Building, 1505 Race Street, Philadelphia



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HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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The Quiet Hour

JULIA HALL BARTHOLOMEW

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance

Galatians 5.22, 23.

There are briars besetting every path
That call for patient care,
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee
Is happy anywhere!

—ANNA L. WARING.

So thick do heaven's mercies fly that the arrow of prayer can never be shot aright without bringing down some blessing. If it bring not what we seek, it shall bring us that which we need.

—MARK GUY PEARSE.

Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and He who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand in His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?

—PHILLIPS BROOKS.

I therefore go and join head, heart and hand, Active and firm, to fight the bloodless fight Of science, freedom, and the truth in Christ.

—SAMUEL TAYLOR COLERIDGE.

For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or shame;—
In the gain or loss of one race all the rest have equal claim.

—JAMES RUSSELL LOWELL.

The dream of a world order of peace and justice will come true only when a society of peace-loving and just men has been created through the spiritual forces of the gospel of grace.

Remember that if you walk away from your body and leave it behind,
It will have to follow you.
It will grow by following, by continually reaching up to you.
Therefore, lightly and decisively at each turn in your path
Leave your body a little way behind,
With its hungers and its sleeps, its funny needs and vanities!
Pay no attention to them!

We honor and please God by our natural delight and joy in the beauties and wonders of the world which He created and furnished as our home.

Give me a faithful heart,
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for thee!

They said, "The Master is coming
To honor the town today,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the Guest divine?

—EMMA A. LENT.

If you want God's help, all you have to do is start living at your best, and ask for it! Instantly God responds—no matter who you are, where you are, what you have been in the past, or what you need for the future.

Not that I love the country less, but Humanity more, do I plead the cause of a higher and truer patriotism. We are men by a more sacred bond than we are citizens; we are children of a common Father more than we are Americans.

—CHARLES SUMNER.

The Prayer

O God we would build ourselves on thy faithfulness! Thou wilt not leave us, nor forsake us. Thou wilt be a present help in trouble. When the journey ends it will be at the door of thy abode. Keep up faithful until the goal is reached! In Christ's name. Amen.

—JOHN GARDNER.

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OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

1776—The Sesqui-Centennial—1926

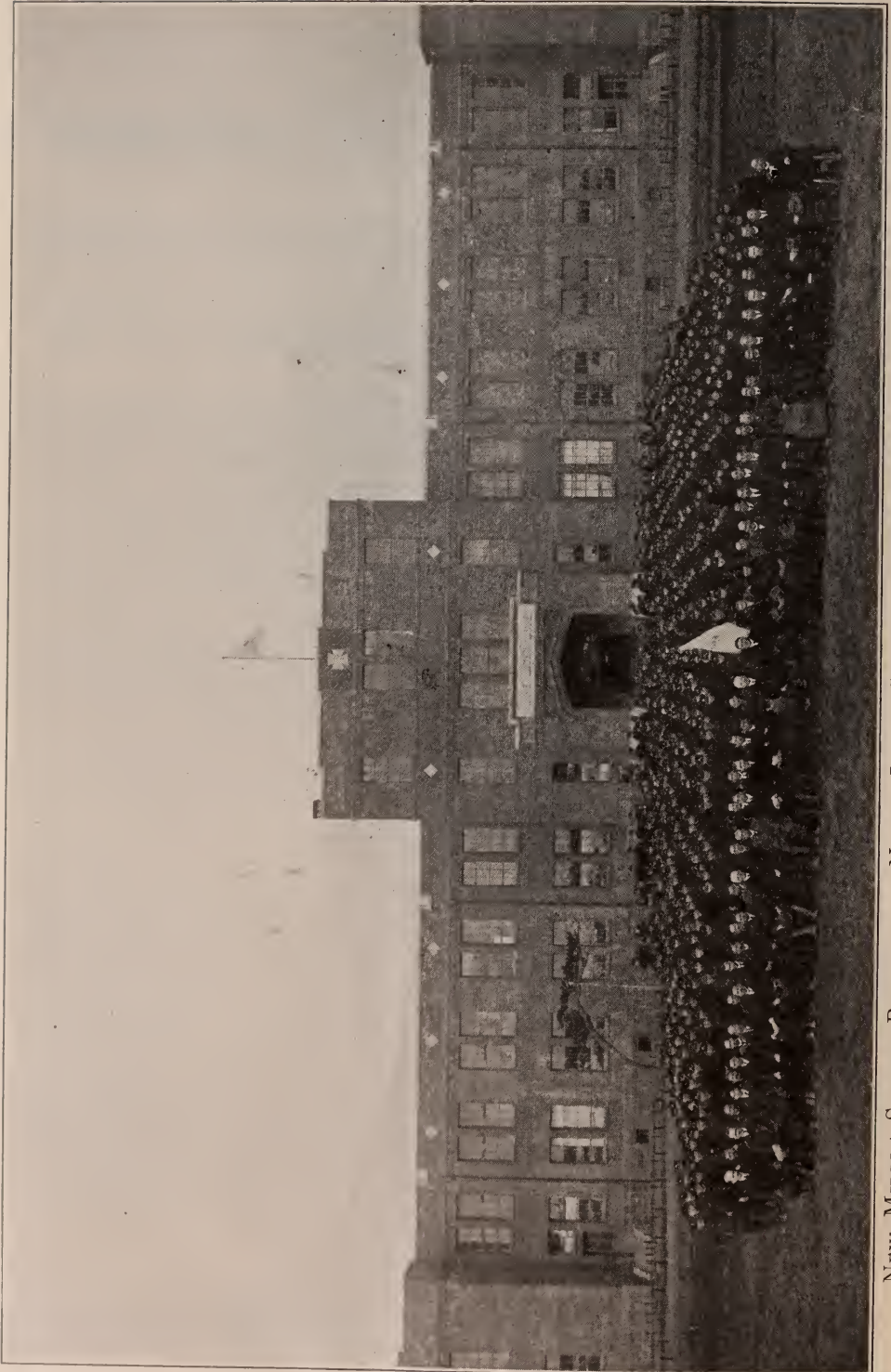
AS members of the Reformed Church we belong to a denomination whose origin, in this Western Continent, antedates the United States, and many of us are the descendants of those who fought in the Revolutionary War. What manner of men, then, ought we to be in our walk and conversation? Both as Christians and as Citizens we should be an example to the believers, and more particularly to the strangers who are coming, from time to time, within our national gates. There is little glory in being a native-born American unless a man can show, by his life and conduct, that he exemplifies the grand principles for which the forefathers fought, bled and died.

This land is the shrine of the patriot's devotion to a holy cause. Here, if anywhere in the world, stands the citadel of virtue, truth, liberty and equality. Upon the Altar of our Country burn the fires of purity, peace and prosperity, and we must see to it that these fires will never die out. For this reason we cannot too often sing:

“Long may our land be bright,
With freedom's holy light,
Protect us by Thy might,
Great God, our King.”

During this year of preparation for the Sesqui-Centennial we do well to read again the history of the Pre-Revolutionary period. It will give us a greater reverence for our ancient sires, and help us to appreciate anew the sacrifices they made in order that we might enjoy the blessings of a free nation where every one may worship the Lord according to the dictates of his own conscience. Think of what this liberty has meant to the growth of our infant republic, and to the progress of the Kingdom of God in all the world! Who will dare to speak of the condition of the world, in our day, if the United States had not been born? That we are citizens of a Union of States over whose vast expanse of land and water float the Stars and Stripes, and that we are members of a Church whose history has been written in the blood of martyrs, should make our hearts swell with holy passion to keep the Torch of Truth burning, with an increasing brightness, so that everywhere the souls in darkness may see the light and worship the Lord of life and glory, who came to break oppression and set the captive free.

“Thy love divine hath led us in the past,
In this free land by Thee our lot was cast;
Be Thou our ruler, guardian, guide and stay,
Thy word our law, Thy paths our chosen way.”



NEW MIDDLE SCHOOL, BUILDING OF NORTH JAPAN COLLEGE, SENDAI, JAPAN, FACULTY AND STUDENTS
Picture Taken Upon the Visit of Rev. and Mrs. Jacob G. Rupp

Home Missions

CHARLES E. SCHAEFFER, EDITOR

THE SPIRIT OF THE CLASSES

IT is exceedingly gratifying, as one makes the annual round among the Classes, to find a beautiful spirit of goodwill and co-operation existing among our pastors and elders. Seldom if ever during the last fifteen years has there prevailed a more cordial and sympathetic spirit throughout the Church in behalf of the causes which make for real growth and progress. More and more do pastors and people come to recognize the significance of Church work in general. We are gradually being delivered from a narrow and provincial feeling which is satisfied to confine its efforts to the local congregation simply. The modern cosmopolitan spirit which we inhale through the very atmosphere we breathe is making itself felt in our Church life. We are coming to realize that all men are brothers and that we are our brothers' keepers everywhere. Consequently, a greater interest is being shown in the Church and more general work of the Church, in its Kingdom-building activities. Many of our Classes paid their Apportionment

in full for Home and Foreign Missions. They rejoice in doing this, and although the Apportionment this year has been very much higher than in previous years, nevertheless a larger number have come up to the 100 per cent column and are rejoicing in this accomplishment. Those who have achieved such splendid results are the real encouragers in the Kingdom. They never complain that the Apportionment is too high. They never shirk duty or responsibility. They rejoice in a difficult task and regard obligations as opportunities for large and effective service. The few dismal notes that are still being sounded here and there, as has always been the case, arise from those who do less than they might for the establishment of the Kingdom in all the earth. We thank God for the beautiful spirit that prevails practically everywhere, for the encouraging words that are spoken and the helpful co-operative plans which are formulated for greater work in the future.

THE FORWARD MOVEMENT

BY the time this issue of THE OUTLOOK OF MISSIONS reaches its readers, the Forward Movement as a promotional agency in the Reformed Church will have terminated. As a collecting agency, however, it will continue to function. The closing of the Forward Movement Campaign does not cancel any pledges that are unpaid. That your grocery bill is not paid when it is due does not relieve you from its obligation. Just so the Forward Movement pledges which remain unpaid are not released with the close of the Campaign itself. An office is maintained for the receiving of unpaid subscriptions and it is hoped that all of the pledges will eventually be paid. The For-

ward Movement as such will remain intact until the meeting of the General Synod in May, 1926, when the body which created it will also dispose of it in some form or other.

This Movement was a pronounced success. It was by no means a failure. To lay more than four millions of dollars upon the altar for special work in a period of five years by our denomination, which had never contributed more than \$130,000 in a given Campaign, is a remarkable achievement. Future historians of our Church will point with pride to this great outstanding Movement in the life of our denomination. In five years we accomplished what it took the Fathers a cen-

tury to do. Instead of lamenting our shortcomings, let us rejoice in our achievements. Already many of our Missions have shared in the distribution

of the amount which has come to the Board of Home Missions. Others will benefit thereby later on when we once know the amount that will be available.

OUR FUTURE PROGRAM

THE Board of Home Missions has had a very definite program covering the last half decade through the period of the Forward Movement. A survey was made at the beginning of the Forward Movement which revealed needs in our Home Mission work expressed in financial terms amounting to \$2,383,425. These needs have been only partially met. Recently it was disclosed that the needs of today are precisely those which have been unmet by the Forward Movement, so that if the full \$2,383,425 would have been paid in by the Church we should find ourselves with scarcely anything more to be wished for at the present. It may, however, be a blessing in disguise to find ourselves still in need of further help. When once our needs are supplied we may rest on our oars. Our spirits may decline, our zeal be quenched and our vision contracted. Blessed is the man or the Board that still has needs. Consequently the Board of Home Missions will not cease its activities with the close of the Forward Movement. In ever stronger terms, in more aggressive ways, it will present its chal-

lenge to the Church. Never was there a day in the history of the nation and of the Church when there was a greater call for Home Mission activity. The emphasis may have changed; the phases of the activity are different from what they once were, but the urgency of the needs is greater than ever. The time is here when the work should be supported not only by the contributions of many small givers, but by large gifts of men and women who are blessed with the world's goods. In legacies, in annuities, in outright gifts Christian people should remember this cause. Individuals should offer themselves to put up Mission Churches just as they are putting up dormitories, auditoriums, gymnasiums and other buildings in our educational institutions. Next year, 1926, the Board of Home Missions will observe its Centennial as an organized Home Mission agency in our denomination. This would furnish a suitable time not only to lay a large offering upon the altar for this cause, but also for a fresh study of the whole task of American Missions.

THE PASSING OF A FRIEND

With the passing of Mrs. B. F. Fackenthal, Jr., of Riegelsville, Penna., the Board of Home Missions has lost a valuable, sympathetic supporter. Mrs. Fackenthal was deeply interested in the whole work of the Kingdom, but especially in that of Home Missions. She was always willing to respond to appeals for specific objects when made to her in proper form. Thus she assisted in the education of Hungarian students. She was one of a dozen who regularly contributed to the Hungarian Fund. The writer remembers an occasion in her home, when, seated around the table with a group of friends, including her pastor and his wife, Rev. and Mrs. Scott R. Wagner, after her husband had expressed his desire to give a

Church-building Fund in memory of his father, she replied: "I will never allow my husband to outdo me in generosity. I will also give a Church-building Fund of \$500 in honor of my pastor." And today upon the records of the Board of Home Missions appears "The Rev. Scott R. Wagner Church-building Fund, contributed by Mrs. B. F. Fackenthal, Jr., of Riegelsville, Penna." In her last will and testament she made provision whereby an amount representing her yearly contribution to the cause should go regularly to the Board of Home Missions. She has gone to her rest and reward. Are there others who will take her place in the circle of ardent friends and supporters of this good cause?

GREAT GATHERING OF MEN

A VERY large and interesting group of men representing Fort Wayne Classis held convention in Salem Reformed Church, Fort Wayne, Indiana, on Sunday, May 17th. There were fully 800 men present, coming from all sections of the Classis. Every congregation was well represented. The enthusiasm was marked and the interest manifested in the causes which were presented was appreciated. The large attendance was sustained during the course of the whole day. The subjects discussed were of a very practical nature. Dr. Paul S. Leinbach, of Philadelphia, fired the opening gun on "The Contribution of the Laymen to the Church of Today." He was followed by Mr. Frederick, State Secretary of the Indiana Chamber of Commerce, who discussed "The Contribution of the Church to the Laymen of Today." In the afternoon Elder Horace Ankeney

give his stirring address on "A Churchman's Personal Giving," and Rev. Karl A. Stein, of Toledo, discussed "A Churchman's Social Life." In the evening the theme, "The Church of Today and the Church of Tomorrow," was the subject of the address by Dr. Charles E. Schaeffer, of Philadelphia. The Congress took its origin from the mind of Rev. F. H. Rupnow and Rev. R. B. Meckstroth. By unanimous consent it was voted to make it an annual affair and arrangements have been made to meet next year in Huntington, Indiana. Already the idea is spreading into other Classes and similar meetings may be held in different sections of the Church. The time may come when we shall have a great National Men's Congress for the Reformed Church which will mark high-tide in the life of our denomination.

A CONFERENCE ON EVANGELISM

A very important conference and retreat on Evangelism, under the auspices of the Commission on Evangelism and Life Service of the Federal Council, was held at Northfield, Mass., on June 16th to 18th. The Conference brought together the Secretaries of Evangelism of the different denominations in this country and also the Secretaries of the State and City Federations of the Churches. The purpose of the Conference was to formulate plans and outlines of activity whereby a strong spirit of Evangelism may be developed in every local congregation. Some of the speakers who brought messages were: Dr. Charles L. Goodell, the Secretary of the Commission on Evangelism, who spoke on "Spiritual Conditions Today"; Dr. John M. Moore, pastor of the Marcy Avenue Baptist Church, in Brooklyn; Dr. John W. Langdale, of the New York Avenue Methodist Church, in Brooklyn, who spoke on "The Evangelistic Approach"; Dr. E. Talmadge Root, of Boston, Mass., who spoke on "The Possibilities of a State-wide Program"; Dr. Charles E. Burton, who spoke on "The

Religious Program for This Coming Fall"; this program is to include four major points: 1. Parish Study. 2. Fellowship visitation. 3. Rally Sunday. 4. Autumn Ingathering. Dr. William Horace Day, the Chairman of the Commission, and Dr. R. L. Russell discussed "The Lenten Program" and "Membership Conservation." Mr. Marvin L. Thrower, of Atlanta, Ga., and W. P. Frazer, of Pittsburgh, Pa., the President and Vice-President of the Association of Business Men's Evangelistic Clubs, spoke on "Reaching the Men of Our Churches." Dr. Floyd W. Tomkins, of Philadelphia, spoke on "What Appeal Can Be Made by the Church to Non-Confessors?"

Bless Thou the gifts our hands have brought;

Bless Thou the work our hands have planned,

Ours is the hope, the will, the thought;

The rest, O God, is in Thy hand.

NOTES

THE Hungarian Mission at Akron, Ohio, has recently had its buildings repaired and painted. All this work was done by the men of the congregation after their working hours in the mill. The pastor, Rev. A. Bakey, says: "I cannot speak too highly and joyfully in behalf of these men for the splendid spirit of co-operation and sacrifice shown in this work that they are doing for the love of the Church and the Master." Missionary George Snyder presented the work in China before these people at a recent Sunday evening service and the offering of the evening was given towards that work.

* * *

Traveling Missionary Rev. Paul Sommerlatte has just returned from British Columbia, where he visited several Swiss settlements at Edgewood, on Huron Lake, and also the Swiss guides of the Canadian Pacific Railroad at the Swiss village of Edelweiss, near Golden, in the Rocky Mountains.

* * *

Heidelberg Mission, Thomasville, N. C., of which the Rev. J. A. Palmer is the pastor, is one of thirteen congregations in North Carolina Classis, ten of the thirteen being Mission congregations, to pay the new apportionment in full.

* * *

To quote from the report of Miss Alvena C. Hannig, Deaconess in Trinity Mission, Detroit, Michigan: "One of the rewarding activities of the year has been

our Week-day School of Religion. It was supported by the contributions of friends. Sixty children were enrolled, of whom about 40 were regular. The project for the Primary grade was 'Service,' and for the Junior, 'Making the Bible Land and People Real.' In the Primary grade lessons were given upon service in the home, school, church, community and city, then in other nations. Some expressional work was done, such as gifts for parents, sick friends, and posters were made. When convenient we had a short play period. An interesting candle-lighting service taught the children to look for kind acts seen in others. A cradle roll and sick playmates chart was used. The main purpose was to develop in the children an appreciation for those about them who are constantly contributing to their happiness and to create a spirit of love and helpfulness towards children who are less fortunate than they. In the Junior Course, an imaginary trip was taken to the Holy Land. Places of interest were visited along the way and the Bible people became more real by learning about the customs and life of the people. Perhaps few definite visible results can be seen, but we feel that the children have received something which has been for the developing of their Christian character. The school closed with a special program consisting of a play in which thirty children took part." We are happy to show you a group of these fortunate kiddies, with their teacher, Miss Hannig.



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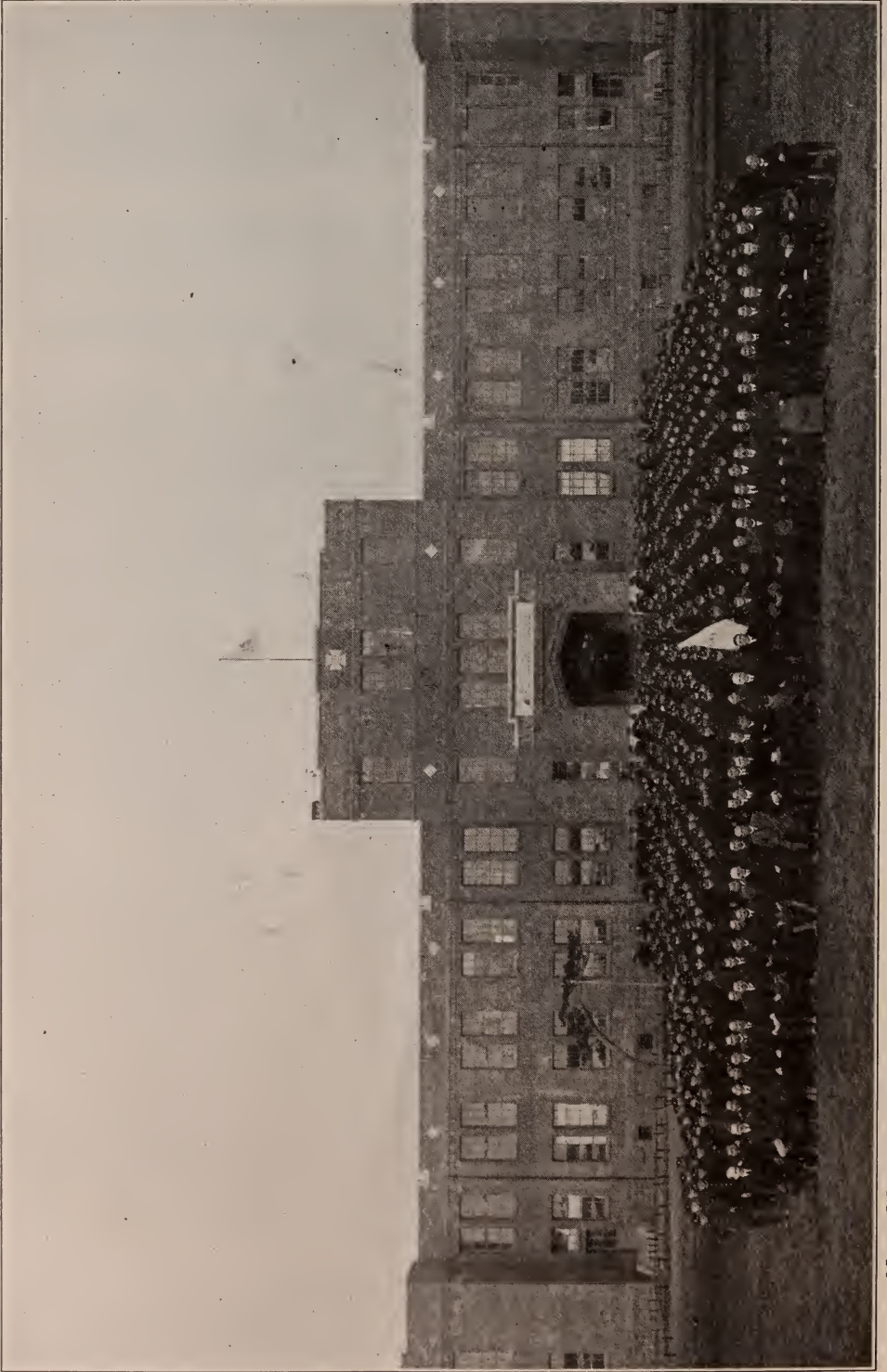
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Be Thou our ruler, guardian, guide and stay,
Thy word our law, Thy paths our chosen way.”



NEW MIDDLE SCHOOL BUILDING OF NORTH JAPAN COLLEGE, SENDAI, JAPAN, FACULTY AND STUDENTS
Picture Taken Upon the Visit of Rev. and Mrs. Jacob G. Rupp

Home Missions

CHARLES E. SCHAEFFER, EDITOR

THE SPIRIT OF THE CLASSES

IT is exceedingly gratifying, as one makes the annual round among the Classes, to find a beautiful spirit of goodwill and co-operation existing among our pastors and elders. Seldom if ever during the last fifteen years has there prevailed a more cordial and sympathetic spirit throughout the Church in behalf of the causes which make for real growth and progress. More and more do pastors and people come to recognize the significance of Church work in general. We are gradually being delivered from a narrow and provincial feeling which is satisfied to confine its efforts to the local congregation simply. The modern cosmopolitan spirit which we inhale through the very atmosphere we breath is making itself felt in our Church life. We are coming to realize that all men are brothers and that we are our brothers' keepers everywhere. Consequently, a greater interest is being shown in the Church and more general work of the Church, in its Kingdom-building activities. Many of our Classes paid their Apportionment

in full for Home and Foreign Missions. They rejoice in doing this, and although the Apportionment this year has been very much higher than in previous years, nevertheless a larger number have come up to the 100 per cent column and are rejoicing in this accomplishment. Those who have achieved such splendid results are the real encouragers in the Kingdom. They never complain that the Apportionment is too high. They never shirk duty or responsibility. They rejoice in a difficult task and regard obligations as opportunities for large and effective service. The few dismal notes that are still being sounded here and there, as has always been the case, arise from those who do less than they might for the establishment of the Kingdom in all the earth. We thank God for the beautiful spirit that prevails practically everywhere, for the encouraging words that are spoken and the helpful co-operative plans which are formulated for greater work in the future.

THE FORWARD MOVEMENT

BY the time this issue of THE OUTLOOK OF MISSIONS reaches its readers, the Forward Movement as a promotional agency in the Reformed Church will have terminated. As a collecting agency, however, it will continue to function. The closing of the Forward Movement Campaign does not cancel any pledges that are unpaid. That your grocery bill is not paid when it is due does not relieve you from its obligation. Just so the Forward Movement pledges which remain unpaid are not released with the close of the Campaign itself. An office is maintained for the receiving of unpaid subscriptions and it is hoped that all of the pledges will eventually be paid. The For-

ward Movement as such will remain intact until the meeting of the General Synod in May, 1926, when the body which created it will also dispose of it in some form or other.

This Movement was a pronounced success. It was by no means a failure. To lay more than four millions of dollars upon the altar for special work in a period of five years by our denomination, which had never contributed more than \$130,000 in a given Campaign, is a remarkable achievement. Future historians of our Church will point with pride to this great outstanding Movement in the life of our denomination. In five years we accomplished what it took the Fathers a cen-

tury to do. Instead of lamenting our shortcomings, let us rejoice in our achievements. Already many of our Missions have shared in the distribution

of the amount which has come to the Board of Home Missions. Others will benefit thereby later on when we once know the amount that will be available.

OUR FUTURE PROGRAM

THE Board of Home Missions has had a very definite program covering the last half decade through the period of the Forward Movement. A survey was made at the beginning of the Forward Movement which revealed needs in our Home Mission work expressed in financial terms amounting to \$2,383,425. These needs have been only partially met. Recently it was disclosed that the needs of today are precisely those which have been unmet by the Forward Movement, so that if the full \$2,383,425 would have been paid in by the Church we should find ourselves with scarcely anything more to be wished for at the present. It may, however, be a blessing in disguise to find ourselves still in need of further help. When once our needs are supplied we may rest on our oars. Our spirits may decline, our zeal be quenched and our vision contracted. Blessed is the man or the Board that still has needs. Consequently the Board of Home Missions will not cease its activities with the close of the Forward Movement. In ever stronger terms, in more aggressive ways, it will present its chal-

lenge to the Church. Never was there a day in the history of the nation and of the Church when there was a greater call for Home Mission activity. The emphasis may have changed; the phases of the activity are different from what they once were, but the urgency of the needs is greater than ever. The time is here when the work should be supported not only by the contributions of many small givers, but by large gifts of men and women who are blessed with the world's goods. In legacies, in annuities, in outright gifts Christian people should remember this cause. Individuals should offer themselves to put up Mission Churches just as they are putting up dormitories, auditoriums, gymnasiums and other buildings in our educational institutions. Next year, 1926, the Board of Home Missions will observe its Centennial as an organized Home Mission agency in our denomination. This would furnish a suitable time not only to lay a large offering upon the altar for this cause, but also for a fresh study of the whole task of American Missions.

THE PASSING OF A FRIEND

With the passing of Mrs. B. F. Fackenthal, Jr., of Riegelsville, Penna., the Board of Home Missions has lost a valuable, sympathetic supporter. Mrs. Fackenthal was deeply interested in the whole work of the Kingdom, but especially in that of Home Missions. She was always willing to respond to appeals for specific objects when made to her in proper form. Thus she assisted in the education of Hungarian students. She was one of a dozen who regularly contributed to the Hungarian Fund. The writer remembers an occasion in her home, when, seated around the table with a group of friends, including her pastor and his wife, Rev. and Mrs. Scott R. Wagner, after her husband had expressed his desire to give a

Church-building Fund in memory of his father, she replied: "I will never allow my husband to outdo me in generosity. I will also give a Church-building Fund of \$500 in honor of my pastor." And today upon the records of the Board of Home Missions appears "The Rev. Scott R. Wagner Church-building Fund, contributed by Mrs. B. F. Fackenthal, Jr., of Riegelsville, Penna." In her last will and testament she made provision whereby an amount representing her yearly contribution to the cause should go regularly to the Board of Home Missions. She has gone to her rest and reward. Are there others who will take her place in the circle of ardent friends and supporters of this good cause?

GREAT GATHERING OF MEN

A VERY large and interesting group of men representing Fort Wayne Classis held convention in Salem Reformed Church, Fort Wayne, Indiana, on Sunday, May 17th. There were fully 800 men present, coming from all sections of the Classis. Every congregation was well represented. The enthusiasm was marked and the interest manifested in the causes which were presented was appreciated. The large attendance was sustained during the course of the whole day. The subjects discussed were of a very practical nature. Dr. Paul S. Leinbach, of Philadelphia, fired the opening gun on "The Contribution of the Laymen to the Church of Today." He was followed by Mr. Frederick, State Secretary of the Indiana Chamber of Commerce, who discussed "The Contribution of the Church to the Laymen of Today." In the afternoon Elder Horace Ankeney

give his stirring address on "A Churchman's Personal Giving," and Rev. Karl A. Stein, of Toledo, discussed "A Churchman's Social Life." In the evening the theme, "The Church of Today and the Church of Tomorrow," was the subject of the address by Dr. Charles E. Schaeffer, of Philadelphia. The Congress took its origin from the mind of Rev. F. H. Rupnow and Rev. R. B. Meckstroth. By unanimous consent it was voted to make it an annual affair and arrangements have been made to meet next year in Huntington, Indiana. Already the idea is spreading into other Classes and similar meetings may be held in different sections of the Church. The time may come when we shall have a great National Men's Congress for the Reformed Church which will mark high-tide in the life of our denomination.

A CONFERENCE ON EVANGELISM

A very important conference and retreat on Evangelism, under the auspices of the Commission on Evangelism and Life Service of the Federal Council, was held at Northfield, Mass., on June 16th to 18th. The Conference brought together the Secretaries of Evangelism of the different denominations in this country and also the Secretaries of the State and City Federations of the Churches. The purpose of the Conference was to formulate plans and outlines of activity whereby a strong spirit of Evangelism may be developed in every local congregation. Some of the speakers who brought messages were: Dr. Charles L. Goodell, the Secretary of the Commission on Evangelism, who spoke on "Spiritual Conditions Today"; Dr. John M. Moore, pastor of the Marcy Avenue Baptist Church, in Brooklyn; Dr. John W. Langdale, of the New York Avenue Methodist Church, in Brooklyn, who spoke on "The Evangelistic Approach"; Dr. E. Talmadge Root, of Boston, Mass., who spoke on "The Possibilities of a State-wide Program"; Dr. Charles E. Burton, who spoke on "The

Religious Program for This Coming Fall"; this program is to include four major points: 1. Parish Study. 2. Fellowship visitation. 3. Rally Sunday. 4. Autumn Ingathering. Dr. William Horace Day, the Chairman of the Commission, and Dr. R. L. Russell discussed "The Lenten Program" and "Membership Conservation." Mr. Marvin L. Thrower, of Atlanta, Ga., and W. P. Frazer, of Pittsburgh, Pa., the President and Vice-President of the Association of Business Men's Evangelistic Clubs, spoke on "Reaching the Men of Our Churches." Dr. Floyd W. Tomkins, of Philadelphia, spoke on "What Appeal Can Be Made by the Church to Non-Confessors?"

Bless Thou the gifts our hands have brought;

Bless Thou the work our hands have planned.

Ours is the hope, the will, the thought;
The rest, O God, is in Thy hand.

NOTES

THE Hungarian Mission at Akron, Ohio, has recently had its buildings repaired and painted. All this work was done by the men of the congregation after their working hours in the mill. The pastor, Rev. A. Bakey, says: "I cannot speak too highly and joyfully in behalf of these men for the splendid spirit of co-operation and sacrifice shown in this work that they are doing for the love of the Church and the Master." Missionary George Snyder presented the work in China before these people at a recent Sunday evening service and the offering of the evening was given towards that work.

* * *

Traveling Missionary Rev. Paul Sommerlatte has just returned from British Columbia, where he visited several Swiss settlements at Edgewood, on Huron Lake, and also the Swiss guides of the Canadian Pacific Railroad at the Swiss village of Edelweiss, near Golden, in the Rocky Mountains.

* * *

Heidelberg Mission, Thomasville, N. C., of which the Rev. J. A. Palmer is the pastor, is one of thirteen congregations in North Carolina Classis, ten of the thirteen being Mission congregations, to pay the new apportionment in full.

* * *

To quote from the report of Miss Alvena C. Hannig, Deaconess in Trinity Mission, Detroit, Michigan: "One of the rewarding activities of the year has been

our Week-day School of Religion. It was supported by the contributions of friends. Sixty children were enrolled, of whom about 40 were regular. The project for the Primary grade was 'Service,' and for the Junior, 'Making the Bible Land and People Real.' In the Primary grade lessons were given upon service in the home, school, church, community and city, then in other nations. Some expressional work was done, such as gifts for parents, sick friends, and posters were made. When convenient we had a short play period. An interesting candle-lighting service taught the children to look for kind acts seen in others. A cradle roll and sick playmates chart was used. The main purpose was to develop in the children an appreciation for those about them who are constantly contributing to their happiness and to create a spirit of love and helpfulness towards children who are less fortunate than they. In the Junior Course, an imaginary trip was taken to the Holy Land. Places of interest were visited along the way and the Bible people became more real by learning about the customs and life of the people. Perhaps few definite visible results can be seen, but we feel that the children have received something which has been for the developing of their Christian character. The school closed with a special program consisting of a play in which thirty children took part." We are happy to show you a group of these fortunate kiddies, with their teacher, Miss Hannig.



WEEK-DAY
SCHOOL
OF
RELIGION,
TRINITY
CHURCH,
DETROIT,
MICH.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

WHY THE CHURCH?

THE subject of this article is the title of a study outline prepared by the INQUIRY'S Commission on the Church and the Christian Way of Life. It has been prepared for use by discussion classes.

The Inquiry

The INQUIRY is the name, for short, of the National Conference on the Christian Way of Life that has been in process of preparation since 1922. It had its origin in a resolution of the Administrative Committee of the Federal Council of Churches. This is an entirely new method of holding a conference. The date has not yet been set and will not be until throughout the country groups have become so aroused to the enterprise as to insure that it will be truly national and a real conference. The hope has been expressed that it may be held in the Spring or Summer of 1926 or 1927.

Purpose

The purpose of the INQUIRY is to promote the serious study and discussion of industrial, racial and international problems in the light of Christian ideals with a view to the achievement of a more Christian way of life. Its spirit is not that of propaganda on behalf of opinions already formulated, but rather of open-minded appeal to the facts of experience in the effort to give new light and a larger understanding of truth. Three commissions are severally responsible for developing the studies along the three lines indicated. There is also a fourth commission charged with the task of discovering the distinctive responsibility of the Church as an institution in exemplifying the Christian way of life.

Method

The aim of the INQUIRY is to enlist actively the greatest possible number of persons—average persons—and secure the widest variety of opinion, judgment and experience upon the problems in-

olved in these studies. The commissions have each published one or more pamphlets in the form of an outline for study for use by interested groups of people to receive reports from the same for guidance in the final editions of these publications and in the further preparation for the national conference.

The Church

Persons interested in any or all of these lines of study should follow up the matter either through our office or directly through the office of the INQUIRY, 129 East 52nd Street, New York City. But this article is seeking particularly to interest groups of our people in the study outline whose subject is WHY THE CHURCH? This is a searching inquiry into the way in which the Church itself is meeting the demand for a spiritual dynamic. We are of the opinion that this is what a great many of our preachers have been looking for and that we as a Church have some contribution to make to this great venture, particularly through the Commission on the Church and the Christian Way of Life.

The Study

There are twelve sections to the outline, covering, for the most part, the principal functions of the Church. Each section is introduced by a set of questions based on extended suggestions and criticisms from many persons. The point of view is that of the average church member and the questions are those that are being asked today by many people—most of them often and insistently. No questions have been intentionally avoided. The outline does not attempt to give authoritative answers, although comments and quotations are cited to provide food for thought.

It is not necessary that the whole outline be covered by one group. It can be used to suit the time available for the purpose; but it is the desire of the Com-



C. E. GROUP
BREAKFASTS
TOGETHER
AT
ELLIS PARK,
CEDAR
RAPIDS, ON
DECORATION
DAY

mission that reports be made on the agreements and disagreements disclosed in the discussion groups, and any new questions thrown into these discussions which will help in guiding the future work of the Commission.

The following is the Table of Contents: Introduction. Chapter I.—Why the Church? II.—The Church and Worship; III.—The Church as a Fellowship; IV.—The Church as Teacher; V.—The Church as Teacher (continued); VI.—Church Discipline; VII.—The Business Practice

of the Church; VIII.—Church Growth; IX.—The Church Serving the Community; X.—Church Organization; XI.—The Church and the State; XII.—The Church and the Christian Way of Life.

We wish a number of pastors would consider the question of conducting discussion groups with persons in their churches next Fall upon the basis of this outline—"Why the Church?" and we shall be pleased to furnish additional information about it, or about the INQUIRY, if our services are solicited.

DO YOU KNOW?

- THAT 21,000,000 letters went to the Dead Letter Office last year?
- THAT 803,000 parcels did likewise?
- THAT 100,000 letters go into the mail yearly in perfectly blank envelopes?
- THAT \$55,000.00 in cash is removed annually from misdirected envelopes?
- THAT \$12,000.00 in postage stamps is found in similar fashion?
- THAT \$3,000,000.00 in checks, drafts and money orders never reach intended owners?
- THAT Uncle Sam collects \$92,000.00 a year in postage for the return of mail sent to the Dead Letter Office?
- THAT it costs Uncle Sam \$1,740,000 yearly to look up addresses on misdirected mail?
- THAT 200,000,000 letters are given this service, and—
- THAT it costs in one city alone \$500.00 daily?

AND DO YOU KNOW?

THAT this vast sum could be saved and the Dead Letter Office abolished if each piece of mail carried a return address, and if each parcel were wrapped in stout paper and tied with strong cord?

MORAL: Every man knows his own address if not that of his correspondent.

PUT IT IN THE UPPER LEFT HAND CORNER!

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

“NOTHING CAN SEPARATE US FROM THE LOVE OF CHRIST”

NOT all the sermons are preached in the churches or by the preachers. Who can measure the influence of a life that has suffered “the slings and arrows of outrageous fortune,” yet still holds faith in God and man and keeps a “shining morning face”? It was my good fortune to hear that kind of a sermon recently, while voyaging on the Pacific. Among the passengers on the “President Wilson,” not long ago, on the trip between San Francisco and Yokohama, was a young Japanese business man, a well-built, vigorous, energetic person, with a cheerful, open countenance, a cordial manner, ready to go a little more than half-way to be friends with everybody on board and quick to go out of his way to be of service to anyone. On first meeting him, no one would suspect how misfortune and sorrow had scarred his life less than two years ago. One day when I told him that I had lived in Japan and had left the country in August, 1923, just before the great catastrophe which had wrung with distress the hearts of all who love the Island Empire, he told me the story of the tragic experiences that befell his family in the great earthquake.

When the City of Yokohama fell into ruins on that awful September day, this man was walking in a narrow street in the seaport town and was suddenly half-buried under a falling wall. With great difficulty, but finally not much injured, he struggled out of the still trembling mass of ruins and set to work to rescue others who had been caught under the same heap of debris. He rescued a number of people, but some whose cries he heard could not be saved, for fires sprang up at once and spread rapidly and those who were out could only flee; so lifting upon his back a wounded, suffering child, he hastened with her to a place of safety. His own family was about twenty miles

away in Tokyo and as soon as possible he set out for the capital, walking, of course, as all train and car service had become impossible. Fearing he knew not what, but hoping that the earthquake might have spared Tokyo, he approached the city, only to find it ablaze from end to end. Long he searched for his loved ones, only to learn at last the dreadful truth—father and mother, young wife and little daughter, brothers and sisters and other relatives, a total of twenty-eight persons, including all his nearest and dearest, had perished either in the earthquake or in the fire! What sustained him in that hour when his means of livelihood, his home and his dear ones, were all taken away as suddenly as in the tales of far-off days when disaster came to Job? “Though He slay me, yet will I trust in Him,” was the cry of the Old Testament hero and the Christian of today says, “Nothing can separate us from the love of Christ.” Tried as by fire, this young Christian came out triumphant.

“I try to be cheerful, but in my heart there is unending sorrow,” he told me; and then, “It is my one comfort to do something for others. My home used to be everything to me, a place of joy and comfort, but now I have nothing to look forward to when business hours are over. The only thing I can do is to try to find someone to help, that I may forget myself. My country is in great distress. We need religion; it is indispensable. Without faith in God we cannot rebuild our shattered homes and ruined cities and safeguard our troubled society. Only religion can give us a sure foundation and a steadfast hope.” Returning from a brief business trip to New York to his re-established firm in Yokohama, this man, as a Methodist layman, will help to rebuild one of the shattered churches of the seaport.

In a modest way my new friend told me of a beautiful thing he is doing as a memorial to his own little daughter who perished in the earthquake. Some months after the disaster, he discovered a young girl working in a restaurant in very undesirable surroundings. From her speech and aspect, he judged her to belong to a good family. He questioned her and found her alone and friendless, a fellow sufferer, having lost her relatives, too. He also learned that she eagerly desired an education, but was unable to support

herself and go to school at the same time. So he took on himself the entire cost of her education, placing her in the dormitory of the Y. W. C. A. and supplying her with the funds necessary to send her to a school where she is now preparing to be a dentist. Not in cold marble, but in the useful, productive life of a trained woman will that memorial stand. And as her life unfolds in Christian surroundings, may her benefactor find joy in remembering the Voice that says, "Ye have done it unto Me." MARY E. GERHARD.

HOW TO CHEER DR. HOY

EARLY in August, Dr. and Mrs. William E. Hoy will return to China. Their furlough in the homeland was most delightful. Only one thing remains to make it a joy forever. And that is to assure Dr. Hoy that the Fund for Huping Christian College will be completed by the time the erection of the memorial buildings should begin. About \$50,000 is in sight in cash and promises. We need \$50,000 more. The "Heart to Heart Talks" in all our periodicals should open the purses of our prosperous members. Let us cheer Dr. Hoy by raising the full \$100,000, and let us do it NOW.



A WELL-TRODDEN PATH NEAR YUNGSUI, CHINA

SERMON AT THE MEMORIAL SERVICE FOR REV. PAUL FRANKLIN SCHAFFNER, HELD IN HIS HOME CHURCH AT HUMMELSTOWN, PA., THURSDAY EVENING, MAY 14, 1925

By Rev. Allen R. Bartholomew, D.D.

St. Matthew 16:25

"For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

THE service, at this hour, is of an unusual character. The mortal remains of the dear missionary in whose honor it is being held are thousands of miles away, in a foreign land. The one whom we long to comfort with this message of hope and cheer is beyond the reach of our voice, but let us hope that the spirit of the living God may transmit the feelings of our hearts so that our dear Sister Schaffner, in far away Japan, may know of our deep sympathy in this time of her sorest bereavement. To the relatives of both the departed husband and the bereaved wife, our hearts go out in deepest sympathy with the sincere prayer that the God of all consolations may be their stay and support in every time of trouble.

God's providence never seems so dark to us as in the presence of death. It is hard for us to realize, even now, that our beloved missionary heard the summons so early in life—"Come up higher!" He was so young and strong, so fair and beautiful, in the full vigor of manhood, with every prospect of a long, happy and useful career on the far-flung battle line. Why should the sun of a lovely character, a sweet life, a hopeful soul, go down at midday? Ah, my dear friends, God is His own interpreter, and in His own time and way, He will make it plain to us. It is one of those inscrutable providences in life that should cause us to be still and know that the Lord reigneth. And as you and I sit in the shadow of a great mystery, can we not hear the voice of One who loves us more than any human heart, speaking to us—"What I do thou knowest not now, but thou shalt know hereafter." Now we see through a glass darkly, but then face to face. Now we see only processes, not ends, understanding only in part, not the whole of life.

Some years ago, a verse came into my own life when I was in the valley of the shadow, that has been a great comfort and stay to me at all times. It reads thus:

"God nothing does, nor suffers to be done
But what thou would'st do,
If thou could'st see the end, as well as
He."

One of the rich compensations that comes to those at home who work for the spread of the Kingdom abroad is found in the fostering of a brighter faith and hope by the missionaries when all seems dark to us. This has been the precious experience to me in all the years of my intimate fellowship with the work of our foreign missions. Usually the news of any sad overtakings of our missionaries reaches the Board by cable. Tense are the moments until the code words are written out. Imagine the shock of such a sudden message as the untimely home-going of our dear missionary, Schaffner! It was sad news. A wail of universal regret spread over our Church. Hearts ached and tears were shed. Everywhere the cry was heard—"Why should he leave us so soon?" Only words of praise reach me from a host of friends, classmates in college and seminary. Rev. Ralph E. Hartman says: "Paul was always willing and glad to help cheerfully. I am sure that was his joy at work among the people across the sea. He was as good as gold and as true as steel. As time went on, the pervasive power of his abilities began to be felt not only by our class, but also by the college. He was a good student. He was neither a grind nor a loafer. He was active in the life of the college." The same was true of his seminary days.

Ten years ago, Paul came before our

Board as a candidate for missionary service in Japan. He was a young man of fine physique, ruddy countenance and buoyant spirit. He was examined as to his mental and spiritual fitness and he made an unusual impression upon the members of the Board by his gentle and modest demeanor. We all felt at the time that we were in the presence of an applicant who had given much time and thought to the preparation of his mind, heart and soul, for such a holy calling. There was a certain poise in his character and a blissful radiancy in his countenance which is an invaluable requisite to the success of a foreign missionary. The election of Brother Schaffner was an unspeakable delight to me, personally, for having been the pastor many years ago of his father and grandfather, I knew the rare qualities in the young man. And I must add, too, that the faith, piety and devotion of the sainted mother and grandmother dwelt also in Paul, the son and grandson.

During the month of August, in the year 1915, Brother Schaffner, in company with his lovely and capable wife, left for Japan, accompanied by the fond hopes and best wishes of a host of admiring friends. After spending two years in the Tokyo Language School, he became the associate missionary of Dr. Christopher Noss at Wakamatsu. For a period of time he was also located at Sendai, acting as Treasurer of the Mission in a most creditable manner. This gave him an insight into the work of the entire Mission. He came home on furlough with his wife and three interesting children in December, 1922, spending one year in post-graduate study in Boston and returning to Japan in September, 1924. Just before sailing from San Francisco, he wrote me a letter of thanks in which he said: "We are now ready to go back and it means so much to be able to go without any question in one's mind. We shall hope to be of some real service during the coming years." Who of us can hear these parting words without a pang of regret? He had before him a fine missionary career. By nature and training he had special qualifications for a herald of the Cross in the Orient. I never knew

a man with a more lovable nature, and who was so gentle and sweet in his walk and conversation. His Christian character always shone forth lustrously in the presence of his friends. He made a deep and lasting impression everywhere with his inspiring addresses while on furlough in the homeland, and the sacred influence of his life and labors will ever remain as a precious legacy with us.

During a visit to his classmate, Rev. Paul Reid Pontius, at Lehighton, he made several remarks that bear repeating at this service. "Often times when we are farthest away from each other, we are nearest to each other. That was the way I felt when I received the news of my mother's death." "I have seen all my relatives and friends in America. I am ready to go back, for my home now is in Japan. My heart is there." He said regarding his work in Japan: "The language is difficult. But even though it is hard to master, yet my missionary work is the living of my life into the lives of the Japanese people with whom I associate. That is the goal of my life."

In view of these statements, is it any wonder that Dr. David B. Schneider should write: "One of the severest blows that has ever befallen the Japan Mission is the untimely death of Rev. Paul F. Schaffner. It is a great loss and our evangelistic force is perceptibly weakened by his departure. He was just entering upon his years of real usefulness." Dr. Henry K. Miller says: "Mr. Schaffner's death is a great loss. For a long time it seemed to me that it really could not be true that he had passed away. No doubt the Lord did not permit this calamity to occur without good and sufficient reasons. Our lives are in His hands." One of our younger missionaries, Rev. Frank L. Fesperman, says: "It leaves us all under a spell, not knowing what is coming next. But our faith has been made stronger through it all. Mrs. Fesperman said: 'I have learned a new way to look at death from the noble and sensible way in which Sarah looks at it.' So we think of Schaff as being with us still and know that his spirit encourages us to 'Go forward,' who are left behind. I don't believe there was a more kind, more thoughtful, or more

sacrificing man on the field. The more I think of him, the more Christlike I think he was and he certainly must now be reaping a wonderful reward. It must be a great loss to the Board, especially on top of Miss Bolliger's death and we keenly feel it here. But we shall try to think of it as gain for Christ and His cause in Japan."

Two days ago, Dr. John C. Bowman, of our Seminary at Lancaster, came into my office on his way home from his European trip. He had not heard of Paul's death. The news was a great shock to him. He told me: "I had very many students under my care. None that I recall ever attained to a higher grade of noble, pure manhood than Mr. Schaffner. It distresses my soul to have this sad note strike my heart upon my arrival home."

My Dear Friends: Death does not break, but bind human ties. In dying we enter upon an endless life. "No plan of life that is divine, no good work, no true cause suffers through the death of man. The death of every good man is a gain in the redemption of the world; through death his influence passes over into the life of humanity, enriching the moral store of the world." A Christian never dies. He may ascend into the rest of God, but his spirit will remain as a potent factor in the currents of history. It is a strange truth, but it is true, that a good man exerts more influence and achieves better results in dying than he could by living. Moses and Paul are greater forces in the world today than they were among their own people in the days of their earthly life. The influence of Jesus increases in power with every succeeding age. His best work is being done in this great Missionary Century. Beautiful and true was the parting message of Savonarola to his brothers of St. Mark's before his martyrdom. He said: "I am certain that if I must die, I shall be able to aid in heaven more than I am able to do on earth—the work of the Lord will ever go forward and my death will only hasten it." What a precious comfort to the righteous who may die young, to know that they are not lost to the world. They will leave gracious legacies of truth and love to their fellowmen. "To live in

hearts we leave behind, is not to die."

Christ has left us an example of self-sacrifice that we do well to imitate in our lives. His immediate followers caught the spirit of it and they live on in the history of the Church. Great had been their privileges, rich their blessings, but the Lord gave them these helpful experiences that they might *serve*—serve Him and the world. God's gifts were given to them to use, to improve, to help. Herein is the secret of growth in the spiritual life and the hope of immortality. The life of God is an eternal sacrifice. It is the giving of life that keeps it from destruction. He who lives for self alone and not for others, dwarfs the possibilities of his being. Men live no more than they give. "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The grain of wheat in giving itself to feed life, or dying to produce other grains of wheat, perpetuates itself. Except a man will give his life to be the bread and meat of the world, he loses his life. In the text, Christ has laid down the principle for the perpetuation of life. We die when we stand alone. We live when we give. We are in no sense our own. We are bought with many prices. The very favors and mercies of God we enjoy, bind us in a service for men in the name of Jesus Christ. Unless we use the divine gifts in service for others, our blessings will prove to be curses; our light will change into darkness; our joys into sorrows and our life into death. Here we touch the very essence of the Christian life. It is a loving ministry for others; a giving of self as a ransom for many. When men will awake to this noble self-sacrificial service, which fulfills the divine law, that life consists not in the things one hath, but in the things one gives, then will love be the law of nations and peace the life of men.

What, then, is the *secret* of the heroic adventure in the life of a foreign missionary? We have to go to Calvary, the School of Love, and there contemplate the unveilings of redemptive grace. "For me to *live* is Christ, and to die is *gain*." This is the secret of the willing surrender of a soul in tune with Christ, for service



in far distant lands. It is the program of Christ that the missionary adopts as his rule of life and conduct. He follows whithersoever the Lamb goeth.

Let me now tell you the conditions laid down by Jesus for those who would be His true servants. Look at the group of men about Him. Not one in that company of Twelve had any rank of power, or culture, or wealth. Poor, lowly, despised fishermen they were. These were the men whom the Savior sent forth to preach the Gospel of His love in all the world. The test of discipleship was and is now, "He that taketh not his cross and followeth after me, is not worthy of me." What a program for timid souls! How audacious for a stranger in Israel to lay down such an ironclad condition! That program has never been changed; the conditions remain the same. We do well in these days of self-assertion and self-protection and self-aggrandisement, to reaffirm this original program of the Master for us all. "It is not by silence, but by expression, that we win." "Whosoever shall confess Me before men." It is not by drifting, but by endurance that we win. "He that endureth unto the end

shall be saved." It is not by self-aggrandisement, but by self-sacrifice that we win. "He that loseth his life shall find it." This was the program for our Lord *then* and it is His program *now*.

Some one has said: "Heroism is an obedience to a secret impulse of an individual's character." It is this impulse in the Christian heart that Jesus would cultivate in the **hour of trial**. The heroes of the faith are they who have come out of great tribulation and have made their garments white in the blood of the Lamb. Life only becomes rich and fertile and influential when it becomes sacrificial.

What is true of the individual Christian is equally true of the whole Church. The Church that would live must die. There can be no Olivet of sweet communion without its Calvary of sweat and blood. The Church must be missionary in spirit, working out her salvation by the ministries of her loyal sons and daughters, the bright stars in the crown of her rejoicing. The manifold grace of God can only be experienced by the Church in all its rich fullness when she proclaims it to the varied and manifold needs of the race. The evangel of Jesus is for all the

world. Confine it to one tribe, or tongue, or clime, and you kill it. Take it to India, China and Japan; set it side by side with the teachings of the sages of these lands and you will discover for your own souls a glow and glory that will warm and illumine you in every hour of need. The lamp we hold out for others will shine more brightly for us.

Any one who knows anything about Foreign Missions, need not be told that it is the hardest, costliest and best work of the Church. Looking only at the outward appearance, counting the deaths of our dear missionaries as a loss, instead of a gain, to the work, we might well despair of any real and permanent success. It seems to me the promise still remains: "The remnant that is escaped of the house of Judah shall take root downward and bear fruit upward." Yes, there is a "remnant" left, "these are building up the waste places and restoring paths to dwell in." The time of outward stress and strain will pass, but the heart conflicts are still raging. The tragedy of fire and sword will go into history, but the tragedy of the inner life is going on. "This is the victory that overcometh the world, even your faith."

The way of life is never the path of ease. You and I have found that the shadow of the Cross lies athwart our pathway wherever we may go. It must need be that afflictions come, whether we live in far away lands or remain at home.

To the Church that is strong, as to the heroic individuals, a great task, a difficult service, will always be an allurements. To dare is to win. To go is to grow. To give is to get. There is no cross but what is overhung by a crown. There is no steep ascent but leads to a promised land. Every trial breeds a trust. Every loss brings gain. Will we not grasp this while we struggle our way out of the fears and doubts, the woes and sorrows, that now enthrall us?

The Church that goes out in sacrificial ministries to the needy world is all-conquering. The men and women who gave away their lives for the sake of others are our present inheritance. "They loved not their lives unto the death and they overcame by the blood of the Lamb."

Such is the range and reach of those in whom dwells the Spirit of Christ and who pour out their life's blood on fields of service for mankind. It is the blood of service that sanctifies all human toil. It is at the point where service becomes costly that it begins to pay. How true of many of us that our service ends when we reach the bitter cup. "Are ye able to drink the cup that I drink of?" Jesus asks each one of us. Are we ready to follow the Lamb whithersoever He goeth? So long as He leads into green pastures and besides quiet waters we follow with willing step. But will we go with Him into the garden of suffering and on to the death of the Cross? Only as we enter into "the fellowship of His sufferings" will we find "the joy of the Lord to be our strength." Laid up in heaven is the gold and silver of the loyalty and steadfastness and triumphant faith of those who follow the Son of God in His course a kingly crown to gain. This is our comfort as we look back over the life service of the one we knew but to love; it is our inspiration as we look forward with full assurance of seeing him again in the heavenly world.

God maketh everything beautiful in its time. The present has a lovely way of wreathing an aureole about the brow of the past. But it is on the tomorrow that we shall see the glory of today. We never really lose anything that is behind by pressing bravely towards what lies before. If we hold fast the light Jesus gives us and walk by it in the shadow, He will in the end lead us into the perfect day. *Now* we see through a glass darkly, *then* face to face. *Now* we know in part, *then* shall we know, even as also we are known.

"O Lord of Light, steep Thou our souls
in Thee;

That when the daylight trembles into
shade,

And falls the silence of immortality,

All is done—we shall not be afraid,

But pass from light to light from earth's
dull gleam

Into the very heart and heaven of our
dream."

Until then, may we find comfort in the lines of the poet who sang out of the same experiences of heart as we do now who mourn those angel faces which we have loved long since and lost awhile.

"It singeth low in every heart,
We hear it, each and all—
A song of those who answer not,
However we may call.
They throng the silence of the breast;
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more.

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God forevermore!"

THE WEEK OF EVANGELISM AT YOCHOW

F. T. Gwoh

I. THE PLAN

The first two weeks of the old calendar year are still some of the few holidays that most people enjoy most during the year. Few shops are open formally, and practically no workman is anxious to get work during these few days. All—rich and poor, employers and employees alike—try to rest and enjoy themselves after three hundred and more days' incessant work. It is a social time, it is a recognized time of leisure, and probably it is the only time during the year that the majority of the people take active measures to enjoy the leisure hours.

During the past few years, it has become a time for the farmers of the Kingdom to sow the seeds in such minds of leisure. A few weeks before the college closed last semester, the congregation at Huping was asked by the congregation in evangelism and to send a few representatives to participate in the week of Yochow to a meeting to make plans for the week. Our congregation, of course, responded to the request, and our representatives were at the meeting at the appointed time. At that meeting and a few others that followed, definite plans

were made and different committees appointed. Special mention must be made here of the fact that the group of men and women who were entrusted with the plan and the work of the week were well and definitely organized. Mr. Djang Shih-Siu of the Triangle Club, Yochow, was Chairman of the General Committee with Mr. Djang Yiu-Dzi of the Chung Hwa Sheng Kung Hwei as Secretary. *Everything was thoughtfully planned* and every post was definitely filled ahead: nothing was left to chance or to the tact and enthusiasm of the few responsible workers at the spur of the moment. And two days before the beginning of the campaign week, a meeting of the sub-committees was held at the Chairman's residence to give their reports.

II. THE THEME FOR THE WEEK

What was to be preached? Of course, Jesus Christ. But how, at a time when anti-Christian movements were being definitely "organized" in the best sense of the word? The committee did well in deciding to preach Christ by lifting Him up. And this was secured by contrasting Christ and His religion with the other "RELIGIONS OF TODAY," which latter three words formed the General Theme of the week. Attention was centered upon seven salient points—one for each day—which every religion to be a religion should teach man to know. These were, in the order presented to the public: (1) The Price, (2) Character, (3) Sin, (4) Self-government, (5) Service, (6) Sacrifice, and (7) Salvation. In almost every case, efforts were made to present to the public what the prominent religions of today have to say about these seven topics and the audience was led to decide for itself which to embrace. Perhaps this is after all the best and wisest way to preach the Gospel. Better fear lest the religions might not be truly and clearly represented than worry about the decision of the people addressed; for Jesus will draw them to Himself through their common sense if He is lifted up.

III. THE WEEK OF CAMPAIGNS

Finally, January 29th arrived. The threatening storm disappeared just one day before the opening day. Attractive

advertisements were already put up throughout the city. The workers assembled at the new auditorium of the Triangle Club in prayer. Now the Committee on Parade! Mr. Giang Gjeng-Yun with his men marched out through the main streets of the city, carrying two wooden tablets on his shoulders. On one of the tablets was written: "The Evangelistic meeting has commenced. Come with us to the meeting!" On the other, the subject to be preached was announced. All along, some students beat the snare drum or played some airs with their cornets. Not much of a band, but it served the purpose! People were drawn to the Triangle Club, where preaching was given every morning and afternoon of the week. In a certain sense, this band of men did a harder service than the other workers, save perhaps the ushers who stood outside the houses where preaching was given, to invite passers-by into the houses. Just imagine yourselves in the parade and catch the numerous remarks and jokes that were expressed by the by-standers! Then you may realize the courage with which they undertook the parading daily.

Every morning of the week, meeting was held at the Triangle Club only; but in the afternoons six places were open to receive audiences; the Chapels at Giau-tung-Meng, Lien-Ai-Hwei, Mei-Si-Chiao and the Mission Compound together with the Sheng Kung Hwei Chapel and the Triangle Club. The meetings always opened with hymns and prayer. In the singing, students from Ziemer Memorial Girls' School, Pei-Deh Women's School, and our college, played their part. In spite of the strong opposition to Christianity at its neighboring city and the provincial capital Changsha, one was deeply impressed to see how the people of Yochow eagerly attended the first meeting. The auditorium was full; *no less than seven hundred* attended, counting those not remaining for the whole meeting. To the ones who anticipated difficulty, encouragement was given.

Special meetings were held for the children on Sunday afternoon, February 1st, at three places. The subject for the day was Self-government, and it is

interesting to note that the children at one place learned self-government right in the meeting by agreeing to stay throughout the meeting and then keeping the promise instead of going to the tempting new-year shows that happened to pass by the place while the meeting was in session. The children at the other two places were intensely attentive, too. This looks well for the speakers!

On Monday afternoon, special meetings were arranged for women, at Tsai-Gia-Ling and the Triangle Club, on the appropriate subject of Service.

On the whole, the attendance was fairly good. The last day, poor attendance was probably due to the foul weather. From the pledges to be inquirers that were signed, it was found that the preaching of these few days reached not only the people of Yochow but also many travelers who passed by the city and stayed for the new-year. About eighty pledges were signed. May they be fertile soil in which the seeds have been sown!

IV. WHO TOOK PART?

In passing it may be interesting to note the organizations represented in this piece of work. The Chung-Hwa-Sheng-Kung-Hwei, and all the institutions of the Mission at Yochow participated—the Hospital, the Women's School, the Ling-Dung (boys') School and the Evangelistic Department in the city and Huping. Out of the twenty-one members of the Committee, eleven were from Huping, including the four alumni who are not now directly connected with the college; of the twenty-eight speakers we offered twelve. Besides these, there were, every day, some students remaining in the college for vacation who went to town to help in hymn-singing and in parading. This is not something to boast of, but to show once more the willingness of our men to serve and witness for Him who has laid down His life for them and every other who believes in Him. *Huping.*

MISSIONARY JOYS

THERE is no work that appeals to the missionary more than personal work or heart to heart talks, meeting the individual and winning his confidence, sharing his joys and sorrows. Gratitude and joy belong to God's people as well as affliction and sorrow, and the former is just as mighty and powerful as the latter.

We have in our small congregation (about 50 in number) converts who represent both these methods. One who through gratitude was brought nigh to the Savior and one who through suffering found peace—both of these had their experience on the same day, the day of the terrible earthquake.

It was then that a young girl of a very well-to-do family, who is attending school and **rooming near the home** of the missionary in this place, experienced her happiest day. **On this day** she uttered her first prayer, confessed her Savior and decided to live for Him who could so wonderfully answer prayer. Up to this day she had just about half believed, seeming too timid to pray; but it was just because the test had not come.

She, the oldest of the family, naturally loved the younger children and most of all the new baby; for it proved to be that long-hoped-for brother. The mother and child had been in the hospital for about a fortnight. The father had called that morning and had hoped to bring them home, but the physician advised him to leave them a few days longer in his care. The father left for home before the earthquake occurred. When the awful disaster came, the nurse commanded the mother to make haste, and tying the babe up in a bundle left it to her while she went to help some who were utterly helpless. The flames then were blazing in the building. The mother took a bundle, thinking that she had her child, but just as she was about to leave the room a cry came from the depths of another bundle. The mother then took up the child and fled.

In the meantime, the daughter was thinking of her loved ones, believing that human help was in vain. Being five miles away from the hospital, she could not find

her way through the crowds of people and the flames. Her faith looked to the One who could help and help was not denied; for the following morning the mother arrived with her precious bundle, apparently none the worse for her five miles' journey. The children had never seen their mother so untidy, all black from the smoke and dust; yet they never were more thankful to see her. She told of her experience and how the cry of the babe saved its life. The daughter exclaimed: "Jesus made our brother to cry so mother could save him. I will continue to look to Him and follow Him who so wonderfully answered prayer."

The following month the daughter was baptized. She often says, "Joy brought me to my Savior and I owe Him my life." The mother, though yet a Buddhist, does not forbid her daughter to worship the Savior. There is no persecution in the home. The Lord alone knew how to prepare the way.

On this same day, sorrow and loss also yielded fruits of joy and peace in another home nearby. The mother, while preparing food for her children from her scant supply, was suddenly caught in the falling timbers of the house. The flames immediately sprang up and made it almost impossible for her eldest son to drag her crushed body from under the timbers. The father had for years been leading a prodigal life, so poverty was always the cry in the home. The mother being taken, home no longer seemed home



NEW PARSONAGE AT IIZAKA, JAPAN

to the children. Joy could no longer be hoped for after returning from a hard day's work; only grumbling from a wicked and ungrateful father.

The son had injured his body in trying to save the mother, so he could not pull the heavy carts as he had done before. One day while he was weeping over his loss, one of our young members met him and assured him of joy and peace in the Savior. Hearing Rev. J. G. Rupp tell of his experiences, especially the loss of his mother's ring, made a wonderful impression on the young man. He too is now happy and has fully decided for baptism. He decided to face life in a different way and follow on to know the Lord. That very night he made his decision and on February 22nd secured baptism. He is now helping us with the Sunday School

work and his wicked father threatens to disown him because he was so foolish as to become a Christian.

Here we see the two mothers used for the glory of God. The one was saved to bring up her family, which brought joy and blessing to the hearts of her dear ones; while on the other hand the mother taken away encouraged her child to seek for higher and better joys and peace in the Savior. God is ever engaged in personal work and knows just how to approach each individual. All is in His mighty hand. His arm is not shortened that He cannot save. He needs us to do His bidding, but the work is His.

B. CATHERINE PIFER.

209 Kita Arai, Nagasaki Mura, Tokyo
Fuka, Japan.

TAMACHI

TAMACHI is a street in Sendai—a long, narrow, busy, bustling street in this city of more than 100,000 people. It is typical of many other streets in Sendai and of nearly all other Japanese towns.

I wish you could see it for yourselves, but since you can't all come to Japan, I'll try to tell you a little about it.

Ta (Tah) means rice field and Machi (Mahchi) is the word for street, so in English it would be Rice Field Street, which probably means that one time, before Sendai grew to the dignity of a city, there were rice fields all about here and Tamachi was only a path beside them.

It is not more than six or seven yards wide, but at that it's a good bit wider than many other streets.

At the corner where our street joins it, there is a big *shoyu* factory. Shoyu is the dark brown sauce that the Japanese people use with nearly all their food. The factory comprises low, one-story buildings that are not at all like the high, many-windowed factories in American towns. Back of them is the beautiful home of the owner and a most entrancing Japanese garden, whose loveliness, however, is not seen from Tamachi.

From the shoyu factory an endless

succession of little shops lines both sides of the street. Some have sliding glass doors across the front, but the majority are open to the street from side to side, proclaiming their wares to all passers-by. You would find a fruit shop with vivid oranges and apples and other fruits in season, another with vegetables piled up on benches and boxes. In recent years such foreign vegetables as cabbage, beets, potatoes, and so on, have been introduced, but the native *daikon*, a big radish a foot or two long and several inches thick, still holds first place with the Japanese palate.

Next to the vegetables you might see a charcoal shop, then a notion store, a tailor's room, a shoemaker at work, a toy shop with wistful kiddies standing in front of it, a dry goods store, a tinshop, a hair-dresser's, a cake shop, and next to that a weaver of floor mats, a carpenter shop, a dealer in silks, a lacquer store, and so on and on, many of them repeated several times in the length of the street and few of them as big as an ordinary-sized living-room.

Here and there one finds the entrance to a shrine or a temple and there are other narrow streets leading off to a large public school on one side and to the Imperial University on the other.

We have no paved streets in Sendai and no sidewalks, but a year or two ago the city made Tamachi and some other principal thoroughfares a little higher and harder. They had it filled with stones as big as one's head, then small stones were put over the big ones, filling up all chinks, and on top of the little stones they emptied cartloads of sand, which gradually got tramped down to a hard surface, thus making in dry weather a little less dust and in rainy seasons a little less mud.

Tamachi is usually full of vehicles of some sort. There is the ever-present bicycle, an occasional motorcycle, a jinrikisha, passing rapidly or jogging slowly along, according to the speed of its jinrikisha man; an oxcart, with its slow-moving, **heavy ox in front** and a boy laboriously pushing at the back; a loaded-down wagon with old-fashioned flat-rimmed wheels, drawn by one straining, bony horse, which in turn is urged reluctantly forward by a man who walks a few feet ahead and leads the horse by a short rope, while his wife with a baby tied on her back pushes at the rear of the wagon. And quite often he has to guide his team to the side of the narrow street

to make room for a passing automobile or motor bus.

But interesting as are the myriads of little shops in this street of ours and the carts, ancient and modern, that help to fill it, it is after all the hundreds of people who daily pass through it that one thinks of most.

Who are they—all these people, old and young, whose wooden shoes clatter, clatter, up and down, in and out, all day long? What do they do? What kind of homes do they come from?

Some few we know have Christian homes and some go through Tamachi to Christian churches or schools, among these latter our own North Japan College and Miyagi College; but there are others, countless hundreds, who haven't yet realized that the idols of the temple are only figures of wood and stone. It is these people we long to help.

Pray with us that Japan may become a Christian nation, that your missionaries here may be able to help the children in Tamachi and the many, many other streets like it, to grow up, not with shrines and temples filling their vision, but with the love of the true God in their hearts.

BLANCHE AULT GERHARD.



NEW CHURCH AT AOMORI, JAPAN—MADE POSSIBLE THROUGH THE FORWARD MOVEMENT OFFERINGS

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

ANNUAL MEETING OF THE CABINET OF THE WOMAN'S MISSIONARY SOCIETY

THE Cabinet of the Woman's Missionary Society was welcomed to Central Theological Seminary, Dayton, Ohio, on Monday evening, May 25, at a reception given by the Faculty and the Ladies of the Faculty. Other guests were the ministers of the Reformed Churches of Dayton and their wives, Presidents of Woman's Missionary Societies in the city, Classical officers, social workers serving in local churches, seminary students on the campus, etc.

In the words of welcome, Dr. Christman, President of Central Seminary, told the members of the Cabinet to make themselves "at home" in the Administration Building, and the members of the Cabinet took him seriously.

On Tuesday morning everybody was ready for the first business session. The forethought of the Faculty Ladies had anticipated every provision for the com-

fort and convenience of the Cabinet members. This assisted materially in carrying the business forward with dispatch and left some time for relaxation and a few delightful social functions.

Throughout the sessions a special effort was made to complete the work which had been planned for at the beginning of the triennium. With the exception of designating the 1925 G. M. G. Thank-offering for a new dormitory at the Indian School, Neillsville, Wisconsin, nothing new was undertaken unless the *General Hospital at Yochow* be interpreted as something new.

We have attended a good many meetings of the Cabinet of the Woman's Missionary Society, but at this one we seemed to feel a new spirit. Whether it was the challenge to immediately gather \$25,000 to match the \$25,000 on hand for the Woman's Thank-offering Hospital,



ADMINISTRATION BUILDING, CENTRAL THEOLOGICAL SEMINARY, DAYTON, OHIO

we do not know, but something seemed to release an enthusiasm and an abundance of courage to undertake the large work before us. Everybody knew that it would take wise planning to raise \$25,000 by September, and to do it so as not to affect the regular Thank-offering in November, but the reasonableness of the challenge appealed to the women. Economy of supervision, equipment, time, nurses, doctors, household help went with the thought of one larger building for a General Hospital instead of one building for a Woman's and another building for a Men's Hospital. The present handicap of having no home for the nurses in training and the trained nurses can then be solved by using for that purpose the building now used for the Men's Hospital. These considerations, added to the fact that the *General Hospital* was recommended by the Medical Association of China, brought about a favorable issue on the question. The hope is to interest the men in this project and build a General Thank-offering Hospital.

Favorable action was taken on the recommendation presented by Mrs. Stolte, Secretary of Organization and

Membership, to plan for an intensive membership campaign. The statistical report, with its gain during the year of 196 made us realize that we were in the ebb tide of the last membership campaign.

The annual report of the treasurer will be found in the June OUTLOOK OF MISSIONS, and we suggest its study. The presentation and discussion of this report is looked upon with utmost importance by the members of the Cabinet. The treasurer's report is to our society as the mercury tube to the thermometer. The list of special gifts in the report will be of interest, as will the announcement that the receipts this year are \$9,000 more than last year.

Three sessions per day for four days gave ample time to hear reports, discuss recommendations and prepare plans for the Triennial meeting next Spring. Our present relations with the Interdenominational Mission Boards, Affiliated Summer Schools of Missions, the Federal Council of Churches of Christ in America were discussed and clarified as well as is possible, considering the state of flux in the entire field of reorganization of mission boards.

A LIFE MEMBER AT NINETY

Mrs. Mary Magdalene Schaal is a dear little lady, ninety years of age. She has the distinction of being the oldest life member of the Woman's Missionary Society of General Synod. Mrs. Schaal is very fond of company and greets every one with a sweet smile. She reads her Bible daily and is a constant reader of the *Christian World* and the OUTLOOK OF MISSIONS.

Mrs. Schaal was born near Paris, Ohio, January 23, 1835. Confirmed by the late Rev. Peter Herbruck; she is a faithful member of Trinity Reformed Church, Canton, Ohio, Rev. H. N. Kerst, pastor.

The late Rev. George Henning was her brother and Mrs. A. M. Kiefer, matron of St. Paul's Orphans' Home, of Greenville, Pa., is a niece.

MRS. ARTHUR SWALEN,
*Secretary of Life Members and
Members in Memoriam.*

Trinity Reformed Church,
Canton, Ohio.



MRS. MARY MAGDALENE SCHAAL

Stewardship Packets: No. 3 is the new one; those who have read Numbers 1 and 2 will surely be pleased with this new packet. It will be ready about September 1st. Price per each packet, 10c. "Stewardship For All of Life" is 75c and 6c for postage. We recommend this for reading and special study classes.

For Thank Offering Secretary: A packet containing a sample of all the new material—Service, Announcement Post Card, Envelope, Invitation, What Shall I Do?, the Thank Offering Report, and play, "The Lower Lights." Price 25c.

A Thank Offering play for Girls' Missionary Guilds is entitled, "The A. B. Y. T. Club." Five characters, price 15c; 4 for 50c. This is a beautiful little play which the girls will love to give.

All of above material and the mission study books should be ordered as follows: Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

TEMPERANCE DEPARTMENT

Mrs. C. C. Bost, Secretary

Dear Co-workers:

We are so glad to state that a splendid leaflet is ready for use in this department, "Temperance, Past, Present, Future," written by Rev. J. C. Leonard, D.D., President of General Synod. Though Dr. Leonard is an unusually busy man, with many calls for articles from his fluent pen, he responded promptly and cheerfully to the request for this article. Order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and 9 Remmele Block, Tiffin, Ohio. Price 5 cents. We have also "The Temperance Secretary's Creed," by the writer, written with the earnest hope that it will foster a wholesome temperance sentiment. A copy will be sent to each local Secretary of Temperance. She is asked to read this creed at each monthly meeting during the year, when it is hoped every one of our 25,000 members can and will recite it from memory, together.

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Mrs. P. Lau.

St. John's, Bucyrus, Ohio.

Mrs. E. Fledderjohann.

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THE WORLD'S BEST SELLER

(For September Program)

The "best seller" in the world of books today is the Bible. It is so far ahead of all others that there is no second. The best seller, of any month, any year, any decade, has always been the Bible. It has the distinction of being the first book printed after the invention of movable type. That was in 1455. In less than five hundred years from that date the total issue of Bibles from the Bible Societies alone was, in round numbers, 600,-000,000 copies.

These figures do not include private publication houses, which probably distributed several million more over the world. A late estimate holds that the Bible, in whole or in part, is now available to seven out of every ten persons in language they can understand. It is now published in 770 languages and dialects. During the past decade some portion of the Bible has appeared in a new language at the rate of one every six weeks.

The first call for translation came about two hundred and eighty-five years before Christ was born, when Ptolemy Philadelphus, at the suggestion of the librarian of the royal library at Alexandria, sent an embassy to the high priest at Jerusalem with a request that he send to Alexandria six elders from each of the twelve tribes of Israel, with a copy of the Hebrew Law, to make a Hellenic translation of it. This, the first translation, was called the Septuagint.

The next notable translation was that of Jerome, A. D. 385, who translated the Bible into Latin. The Wycliffe—about 1382—translated it into English; Tynsdale's translation of the New Testament was in 1525, and the Pentateuch in 1530. The King James Version of the Bible was made in 1611. There were many other translations, but these are the important ones.

The first Bible translated into the tongue of the native-born American was translated in 1661 by John Eliot, who translated it into the language of the Algonquins.

There are three Bible Societies which are the largest producers and distributors

—the British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland.

The Bible is full of great poetry and drama; it is a "Masterpiece of all Literature;" the vocal music in it is magnificent; it inspires artists and authors; it is the "highest known text book on personal morality and literary form." Would you like to live in a world where this "Best Seller" was unknown?

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

A NEW CHALLENGE

A new challenge for the Guild—a \$5000 Thankoffering in November! Can we do it? Will we do it? Last year we gave \$4575.75 as our Thankoffering. Surely this year we will want to make it \$5000. Again \$250 of the amount will be used for inter-denominational work among the migrants in America. The remainder will start a fund for a new dormitory for Indian girls at our school in Neillville, Wis. Read "A Proposition for the Guild Girls" in this issue of the *OUTLOOK*, to find out the need for this building. Don't you want to help?

THE GUILD AS A SERVICE GUIDE

"What the Girls' Missionary Guild Means to Girls, to the Church, to the W. M. S." were the subjects of a trio of talks by Guild girls at the meeting of the W. M. S. of Kentucky Classis. We wish everyone not thoroughly convinced of the importance and benefits of the Guild might have heard them.

Edith Stienecker, speaking first, showed the appeal of the Guild because "it satisfies every phase of the young girl's character—mental, spiritual and social. The young women of today are ambitious to be educated, cultured and refined, but in this day it is impossible to be broadly educated without a knowledge of how girls in other lands live and what

is being done to aid their advancement. The Guild provides the opportunity to learn about world conditions, the great men and women in the service of the church and the work that is being done. The reformer who wishes to have his cause adopted appeals to youth, for then all is hopeful and possible. There is that desire to do things, anything, just to be doing something. The Guild offers the opportunity to do things by expressing our spiritual life through service for others. It provides an opportunity for us to try our own powers of leadership in service. We are still challenging all girls of the Reformed Church to join us in our G. M. G.

"Some think the Guild should be a help to the church and some think the church should help the Guild. What do you think?" In this way Aleen Cartwright began her talk. "Do you think the Guild ought always to take and never give or do you think the Guild should seek a share of the work of the church? The fact is the church has helped the Guild. Then in simple fairness the Guild should help the church. The evangelization of the world was the supreme thought of Christ—Christ's thoughts ought to be our thoughts. A church may have a beautiful edifice, a large congregation, brilliant oratory and inspiring music, but if the Master's call to service is not heard and heeded, it cannot be a church of the living God. The Girls' Guild can help the church bear and heed the call."

Emily Alben spoke of the benefits which come from the training for W. M. S. work which the girls receive in the Guild. The women and girls also learn to play and work together.

JOTTINGS ON THE FIELD

The Field Secretary visited classical meetings and did some organization work in Mid-West Synod during May. As a result we have four new Guilds in that Synod—St. Joseph, Mo.; Omaha and Dawson, Neb., and Sioux City, Ia.

Other new Guilds are in New Hamburg, Pa.; St. John's Church, Hollidaysburg, Pa.; Christ Church, Codorus, Pa.; Calvary Church, Bethlehem, Pa.; Piqua and Carrothers, Ohio.

We want to make special mention of the new Guild in the First Magyar Reformed Church, Dayton, Ohio, because this is the first Guild to have been organized among our Hungarian people. If the enthusiasm of the girls at the first meeting is any criterion of the success of the organization, we prophesy a splendid Guild.

Our Mission Bands are dependent on the women of the W. M. S. for their existence. This fact was brought to our attention again by the spring reports. In almost every case where Mission Bands had been disbanded, it was because there was no leader. We are glad for the women who have undertaken the responsibility of leadership in our new Bands at:

First Church, Detroit, Mich.
 Christ Church, Ruffsdale, Pa.
 St. Paul's Church, Kansas City, Mo.
 St. Paul's Church, Quarryville, Pa.
 First Magyar Church, Dayton, Ohio.
 Grace Church, Detroit, Mich.
 Grace Church, Millgrove, Pa.

Almost without exception, the Guilds made their contribution to the Classical sessions. At some of the meetings the girls presented pageants, at others they led the devotions. Then there were those never-to-be-forgotten supper-hours with good food, songs, fellowship and yells, followed in some instances by toasts and in others by stunts. Northeast Ohio Classical Guilds had some clever toasts on the various colors of the rainbow as related to Guild work.

CROWDED OUT OF JUNE ISSUE

The Mission Bands lead this month in the number of new organizations. The four new Bands are at Irwin and Shoemakersville, Pa., and at Kenton and Miamisburg, Ohio.

Only two new Guilds were reported: One in Zion Church, Marietta, Pa., and the other in St. Mark's Church, Easton, Pa. We bid these new members welcome.

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Stewardship Packets: No. 3 is the new one; those who have read Numbers 1 and 2 will surely be pleased with this new packet. It will be ready about September 1st. Price per each packet, 10c. "Stewardship For All of Life" is 75c and 6c for postage. We recommend this for reading and special study classes.

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A Thank Offering play for Girls' Missionary Guilds is entitled, "The A. B. Y. T. Club." Five characters, price 15c; 4 for 50c. This is a beautiful little play which the girls will love to give.

All of above material and the mission study books should be ordered as follows: Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

TEMPERANCE DEPARTMENT

Mrs. C. C. Bost, Secretary

Dear Co-workers:

We are so glad to state that a splendid leaflet is ready for use in this department, "Temperance, Past, Present, Future," written by Rev. J. C. Leonard, D.D., President of General Synod. Though Dr. Leonard is an unusually busy man, with many calls for articles from his fluent pen, he responded promptly and cheerfully to the request for this article. Order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and 9 Remmele Block, Tiffin, Ohio. Price 5 cents. We have also "The Temperance Secretary's Creed," by the writer, written with the earnest hope that it will foster a wholesome temperance sentiment. A copy will be sent to each local Secretary of Temperance. She is asked to read this creed at each monthly meeting during the year, when it is hoped every one of our 25,000 members can and will recite it from memory, together.

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THE WORLD'S BEST SELLER

(For September Program)

The "best seller" in the world of books today is the Bible. It is so far ahead of all others that there is no second. The best seller, of any month, any year, any decade, has always been the Bible. It has the distinction of being the first book printed after the invention of movable type. That was in 1455. In less than five hundred years from that date the total issue of Bibles from the Bible Societies alone was, in round numbers, 600,000,000 copies.

These figures do not include private publication houses, which probably distributed several million more over the world. A late estimate holds that the Bible, in whole or in part, is now available to seven out of every ten persons in language they can understand. It is now published in 770 languages and dialects. During the past decade some portion of the Bible has appeared in a new language at the rate of one every six weeks.

The first call for translation came about two hundred and eighty-five years before Christ was born, when Ptolemy Philadelphus, at the suggestion of the librarian of the royal library at Alexandria, sent an embassy to the high priest at Jerusalem with a request that he send to Alexandria six elders from each of the twelve tribes of Israel, with a copy of the Hebrew Law, to make a Hellenic translation of it. This, the first translation, was called the Septuagint.

The next notable translation was that of Jerome, A. D. 385, who translated the Bible into Latin. The Wycliffe—about 1382—translated it into English; Tynsdale's translation of the New Testament was in 1525, and the Pentateuch in 1530. The King James Version of the Bible was made in 1611. There were many other translations, but these are the important ones.

The first Bible translated into the tongue of the native-born American was translated in 1661 by John Eliot, who translated it into the language of the Algonquins.

There are three Bible Societies which are the largest producers and distributors

—the British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland.

The Bible is full of great poetry and drama; it is a "Masterpiece of all Literature;" the vocal music in it is magnificent; it inspires artists and authors; it is the "highest known text book on personal morality and literary form." Would you like to live in a world where this "Best Seller" was unknown?

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

A NEW CHALLENGE

A new challenge for the Guild—a \$5000 Thankoffering in November! Can we do it? Will we do it? Last year we gave \$4575.75 as our Thankoffering. Surely this year we will want to make it \$5000. Again \$250 of the amount will be used for inter-denominational work among the migrants in America. The remainder will start a fund for a new dormitory for Indian girls at our school in Neillsville, Wis. Read "A Proposition for the Guild Girls" in this issue of the OUTLOOK, to find out the need for this building. Don't you want to help?

THE GUILD AS A SERVICE GUIDE

"What the Girls' Missionary Guild Means to Girls, to the Church, to the W. M. S." were the subjects of a trio of talks by Guild girls at the meeting of the W. M. S. of Kentucky Classis. We wish everyone not thoroughly convinced of the importance and benefits of the Guild might have heard them.

Edith Stienecker, speaking first, showed the appeal of the Guild because "it satisfies every phase of the young girl's character—mental, spiritual and social. The young women of today are ambitious to be educated, cultured and refined, but in this day it is impossible to be broadly educated without a knowledge of how girls in other lands live and what

is being done to aid their advancement. The Guild provides the opportunity to learn about world conditions, the great men and women in the service of the church and the work that is being done. The reformer who wishes to have his cause adopted appeals to youth, for then all is hopeful and possible. There is that desire to do things, anything, just to be doing something. The Guild offers the opportunity to do things by expressing our spiritual life through service for others. It provides an opportunity for us to try our own powers of leadership in service. We are still challenging all girls of the Reformed Church to join us in our G. M. G.

"Some think the Guild should be a help to the church and some think the church should help the Guild. What do you think?" In this way Aleen Cartwright began her talk. "Do you think the Guild ought always to take and never give or do you think the Guild should seek a share of the work of the church? The fact is the church has helped the Guild. Then in simple fairness the Guild should help the church. The evangelization of the world was the supreme thought of Christ—Christ's thoughts ought to be our thoughts. A church may have a beautiful edifice, a large congregation, brilliant oratory and inspiring music, but if the Master's call to service is not heard and heeded, it cannot be a church of the living God. The Girls' Guild can help the church bear and heed the call."

Emily Alben spoke of the benefits which come from the training for W. M. S. work which the girls receive in the Guild. The women and girls also learn to play and work together.

JOTTINGS ON THE FIELD

The Field Secretary visited classical meetings and did some organization work in Mid-West Synod during May. As a result we have four new Guilds in that Synod—St. Joseph, Mo.; Omaha and Dawson, Neb., and Sioux City, Ia.

Other new Guilds are in New Hamburg, Pa.; St. John's Church, Hollidaysburg, Pa.; Christ Church, Codorus, Pa.; Calvary Church, Bethlehem, Pa.; Piqua and Carrothers, Ohio.

We want to make special mention of the new Guild in the First Magyar Reformed Church, Dayton, Ohio, because this is the first Guild to have been organized among our Hungarian people. If the enthusiasm of the girls at the first meeting is any criterion of the success of the organization, we prophesy a splendid Guild.

Our Mission Bands are dependent on the women of the W. M. S. for their existence. This fact was brought to our attention again by the spring reports. In almost every case where Mission Bands had been disbanded, it was because there was no leader. We are glad for the women who have undertaken the responsibility of leadership in our new Bands at:

First Church, Detroit, Mich.
 Christ Church, Ruffsedale, Pa.
 St. Paul's Church, Kansas City, Mo.
 St. Paul's Church, Quarryville, Pa.
 First Magyar Church, Dayton, Ohio.
 Grace Church, Detroit, Mich.
 Grace Church, Millgrove, Pa.

Almost without exception, the Guilds made their contribution to the Classical sessions. At some of the meetings the girls presented pageants, at others they led the devotions. Then there were those never-to-be-forgotten supper-hours with good food, songs, fellowship and yells, followed in some instances by toasts and in others by stunts. North-east Ohio Classical Guilds had some clever toasts on the various colors of the rainbow as related to Guild work.

CROWDED OUT OF JUNE ISSUE

The Mission Bands lead this month in the number of new organizations. The four new Bands are at Irwin and Shoemakersville, Pa., and at Kenton and Miamisburg, Ohio.

Only two new Guilds were reported: One in Zion Church, Marietta, Pa., and the other in St. Mark's Church, Easton, Pa. We bid these new members welcome.

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